

# *Illustrated Life Stories of* **Baba Buddha Sahib Ji**



Dr. Ajit Singh Aulakh

*Dedicated to Fifth Birth Centenary  
of  
Dhann Dhann Baba Buddha Sahib Ji*

Illustrated Life Stories of  
**Baba Buddha Sahib Ji**

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**B. Chattar Singh Jiwan Singh**  
Amritsar



© Publisher

ISBN : 81-7601-775-2

First Edition 2006

Price : Rs. 30.00

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Publisher:

***B. Chattar Singh Jiwan Singh***

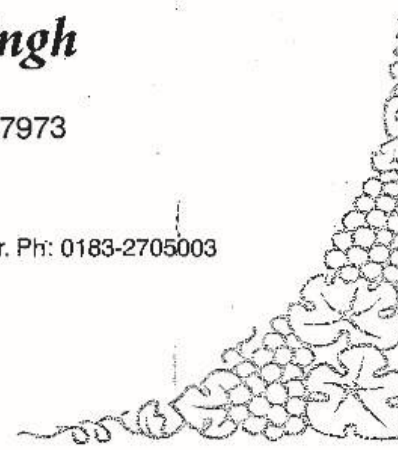
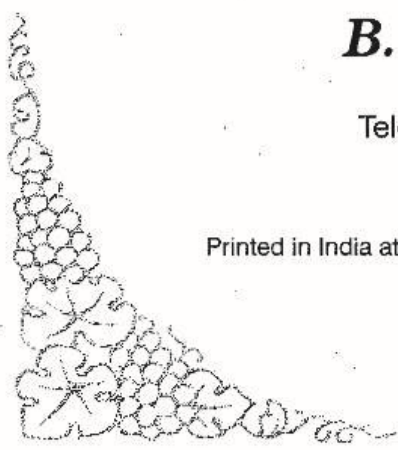
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Printed in India at Jiwan Printers, #312, East Mohan Nagar, Amritsar. Ph: 0183-2705003





Baba Buddha was born on 7 Kattak, Samvat 1563 Bk. The name of his father was Bhai Sugha and Mata Gauraan was his mother. Bhai Sugha was a Randhawa Jat who had adopted agriculture as his profession. Bhai Sugha named his son as Boorha.

The parents of Boorha were forced to shift to village Ramdas from Kathunangal when Bhai Boorha was just seven years old. At Ramdas child Boorha was always watching the devotees of Guru Nanak Dev, who were going to Kartarpur through his village in order to have a glimpse of Guru Nanak Dev Ji. Seeing the devotees child Boorha also longed to see Guru Nanak Dev Ji. But due to infant age he could not go to Kartarpur on foot.

Guru Nanak Dev Ji sometimes visited other places around Kartarpur in order to preach his gospel. Once Guru Nanak Dev Ji along with Bhai Mardana came to the village of Ramdas.

Guru Nanak Dev Ji camped outside the village and there he asked Bhai Mardana to tune the rebeck. There Guru Nanak Dev began to recite one of his





hymns. On hearing the sweet voice of Guru Nanak Dev and personally perceiving that Guru Nanak has himself to their village, a large number of audience gathered there. When child Boorha heard about the arrival of the Guru in their village, he came in the congregation and had a glimpse of Guru Nanak. Then sitting in the congregation, he enjoyed the bliss of the devotional singing.

After the conclusion of the Keertan Guru Nanak Dev Ji exalted the congregation by delivering his holy sermon. The Guru said, "God is sole Supreme Being. Though his forms and colours are various, but He remains one. He was true in the beginning, true was in primeval age, true is He now and true He will in the future."

At the conclusion of the religious congregation the devotees dispersed. But child Boorha remained there. He did not leave. Then Guru Nanak Dev Ji seeing towards Boorha with great love said, "My child! What is your Name? What is the name of your village?"

Boorha said, "Sir! My name is Boorha and I belong to village Ramdas. My father Bhai Sugha is a small farmer. I longed very much to have your glimpse, but could not reach Kartarpur due to tiny age. Now having your glimpse and hearing your keertan and religious sermon I have become very happy. You have delighted my mind to such an ecstasy that I do not want to leave you. Now I want that I should serve you for the remaining period of my life."

Hearing this Guru Ji smiled and said, "You are yet a child, but are talking like grown up persons. Even the old men can't leave their house to join the company of Saints. How you have got such wisdom in such tiny age." Child Boorha said, "One day I was kindling the fire; but the pieces of wood were not catching fire. Then my mother advised me to use small pieces of wood. Then I took small branches of trees and placed those along with the wooden log. The fire at once kindled. Then I thought in my mind that as small pieces of wood catch fire easily, so the children are more prone to death. Then I realized that children are more easy victims of death. When we shifted our residence from Kathunangal to Ramdas, I was daily seeing some pilgrimages going towards Kartarpur to have your 'Darshan'. Seeing them a desire grow in my mind to go to Kartarpur, but I am pleased today that after all I have met you. Now I will not leave your company."

When child Boorha did not return to his house, then his parents reached the



place of congregation after searching him in the village. When father of Boorha asked him to go to house, then Boorha declined and said, "Now I will remain in the company of Satguru Ji."

His parents insisted again and again but child Boorha did not agree. Seeing such perseverance of their son, his parents requested to Guru, "O True Guru! Our child has become your devotee, please keep him with you, now we can not force him. You have showered your blessings on him that he has made his mind to join the company of Saints."

Hearing this Guru Nanak Dev Ji smiled and said, "Now he is not a child, he is talking just like old men. Now he has become 'Bhai Buddha'. This child will live a very long life and he will serve the house of Guru throughout his life."

Before joining the house of the Guru at Kartarpur, Baba Buddha Ji was quite illiterate. But staying at Kartarpur he learnt Punjabi and Gurbani. He had such a great love for Gurbani that he committed to memorise the whole Bani of Guru





Nanak. He was also studying the spiritual elevations of divine hymns. His soul was engrossing in the enlightenment of divine light gradually.

Living in the company of Guru Nanak Dev Ji, Baba Buddha grew to be a very handsome young man. Then his parents made up their mind to get their son married.

One day parents of Baba Buddha reached Kartarpur and met Guru Nanak Dev Ji. They requested the Guru, "We want to get your permission so that we may make endeavour to get our son married. As Guru Nanak Dev Ji was in favour of family life, he at once asked Bhai Buddha to accompany his parents to get himself married. Though at that time Bhai Buddha was not in favour of marriage. But when he heard the order of his master he at once agreed to go with his parents.

Bhai Sugha, father of Bhai Buddha wanted to marry his son at his ancestral village Kathunangal. So he shifted to Kathunangal. Bhai Buddha was married



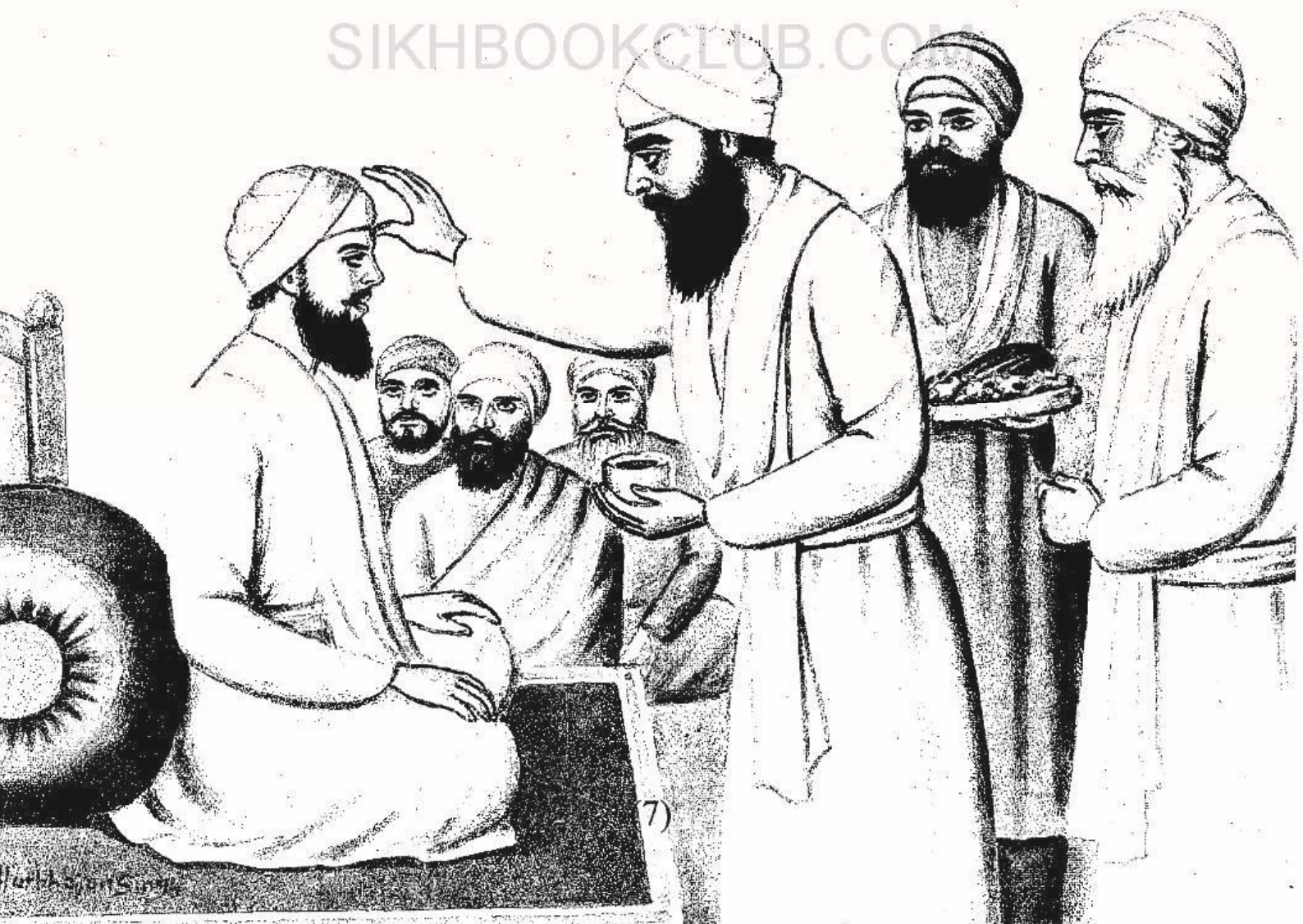


to Miroaan daughter of a Jat Sikh of the village of Achchal near Batala on 15 Phaggan Samvat 1580.

Though Guru Nanak Dev Ji himself could not attend the marriage due to administrative problem (as it was persumed that thousands and lacs of people will gather their to have a glimpse of Guru Nanak Dev Ji) but Guru Ji sent his wife Mata Sulakhani Ji and his two princes Baba Srichand and Baba Lakhmidas.

Parents of Baba Buddha Ji thought that after marriage their son would stay at home. But Bhai Buddha did not agree and he again joined the service of Guru Nanak Dev. But on the advice of Guru Nanak he used to perform the duties of family life. He often reached Ramdas in order to see his parents and children.

Guru Nanak Dev Ji offered his throne of Guruship to Bhai Lehna on 17 Assarh Samvat 1596. Guru Nanak Dev Ji seating Bhai Lehna on his throne presented him five Paisa and a coconut and said, "As from today Bhai Lehna will lead our Sikhs." Guru Ji embracing Bhai Lehna made him his own body and named him as Guru Angad Dev Ji.





Guru Nanak Dev Ji transferred his all powers into Guru Angad Dev Ji. Then Guru Nanak Dev Ji summoned Bhai Buddha Ji and asked him to apply Tilak at the forehead of Guru Angad Dev Ji. Then blessing Bhai Buddha Ji Guru Nanak Dev said, "Henceforth you and your descendants will apply Tilak on the foreheads of coming Sikh Gurus. Without your authenticity, none other Guru can claim himself to be a true Guru." Bhai Buddha Ji enjoyed such a responsible role in the history of Sikhs that he applied, 'Tilak' to five Gurus from Guru Angad Dev to Guru Hargobind Sahib. After installing Guru Angad Dev Ji on the throne of Guruship, Guru Nanak Dev Ji asked Guru Angad Dev to leave Kartarpur. He advised Guru Angad Dev to go to Khadoor Sahib to preach the Sikh teachings.

After sometime Guru Nanak Dev Ji emerged into the supreme soul. At that time Baba Buddha Ji was at Kartarpur. He became very sad and doleful. He became indifferent towards worldly desires.

One day he took permission from Mata Sulakhni Ji and two Sahibzadas and left for Ramdas.

After the departure of Guru Nanak all the Sikhs became sorrowful. They wanted to have their repose on the new Guru. They at once advanced to Khadoor Sahib, but reaching there they found that Guru Angad Dev Ji was not Khadoor. They then rushed towards Ramdas and met Baba Buddha Ji. They asked Baba Ji to trace the new Guru. Baba Buddha Ji knew that Guru Nanak Dev had promised him that he (Guru Nanak) would never be away from him.

With the Sikh sangat he left for Khadoor. Reaching there he went to the house of Mai Bhraaee. When he asked Mai Bhraaee about the whereabouts of Guru Angad Dev. She replied, "Whereabout of Guru, Guru himself knows." Hearing this answer Baba Buddha Ji concluded that Guru was inside the house of Mai Bhraaee. Baba Buddha Ji at that time also had Satta and Balwand with him. He asked them to sing the hymns of Guru Nanak Dev Ji. When they sang Guru Angad came outside and seeing Baba Buddha Ji said, "You have found the truth, if you have to meet the Guru then sing hymns of Guru."

Baba Buddha Ji requested Guru that all the Sikhs are roaming everywhere in search of Guru. "Now sitting at Khadoor you should manifest yourself."

At that time due to separation from Guru Nanak, Guru Angad Dev was living a life of recluse. Due to pangs of separation, Guru Angad Dev Ji at that



time composed a Salok and recited.

### Salok M :2

*Die before the beloved with whom you have love.*

*To live after him is to lead an accursed life in this world.2.*

When all the Sikhs requested the Guru, then he came outside and sat in an open place to give his holy 'darshan'.

When Guru Angad Dev was satisfied with the services of Guru Amardas then he wanted to bestow him Guruship with the advice of Baba Buddha. Baba Buddha Ji had already solemnized Guru Amardas as the next Guru in his mind. Therefore he gladly accepted the precept of Guru Angad Dev Ji. When Guru Angad Dev Ji bestowed Guruship to Guru Amardas Ji, then he asked to shift his centre of preaching to Goindwal. Guru Amardas had already constructed the town of Goindwal. He shifted his residence to Goindwal. At the time of





installing Guru Amardass on Gurgadi, Baba Buddha Ji applied the Tilak on the forehead of Guru Amardass.

At Goindwal Guru Amardas had already constructed a beautiful congregation Hall, where the Sikhs gathered to hear the sermons of Guru Amardas Ji. Within few months a large number of devotees were paying obeisance to Guru daily. When Baba Datu, son of Guru Angad Dev Ji heard about this, he became jealous. He at once rushed towards Goindwal. Reaching there he saw that Guru Amardas was addressing a large number of gathering. Coming towards Guru Amardas, he kicked the Guru on his back. The Guru fell down, but getting up in haste, he took the leg of Baba Datu and rubbing it with his hand said, "My bones have become hard due to old age, I fear that I have hurt your foot."

But Baba Datu did not care about the sweet words of the Guru, with great anger he said, "You, a servant of my house, are sitting here as a Guru. It is our right, you should leave this place at once."

At night Guru Ji left his house and reached a place of solitude near village Basarke. Guru Ji did not inform even his members of family. When the next day the Sikhs came to attend the congregation, they found that the Guru was



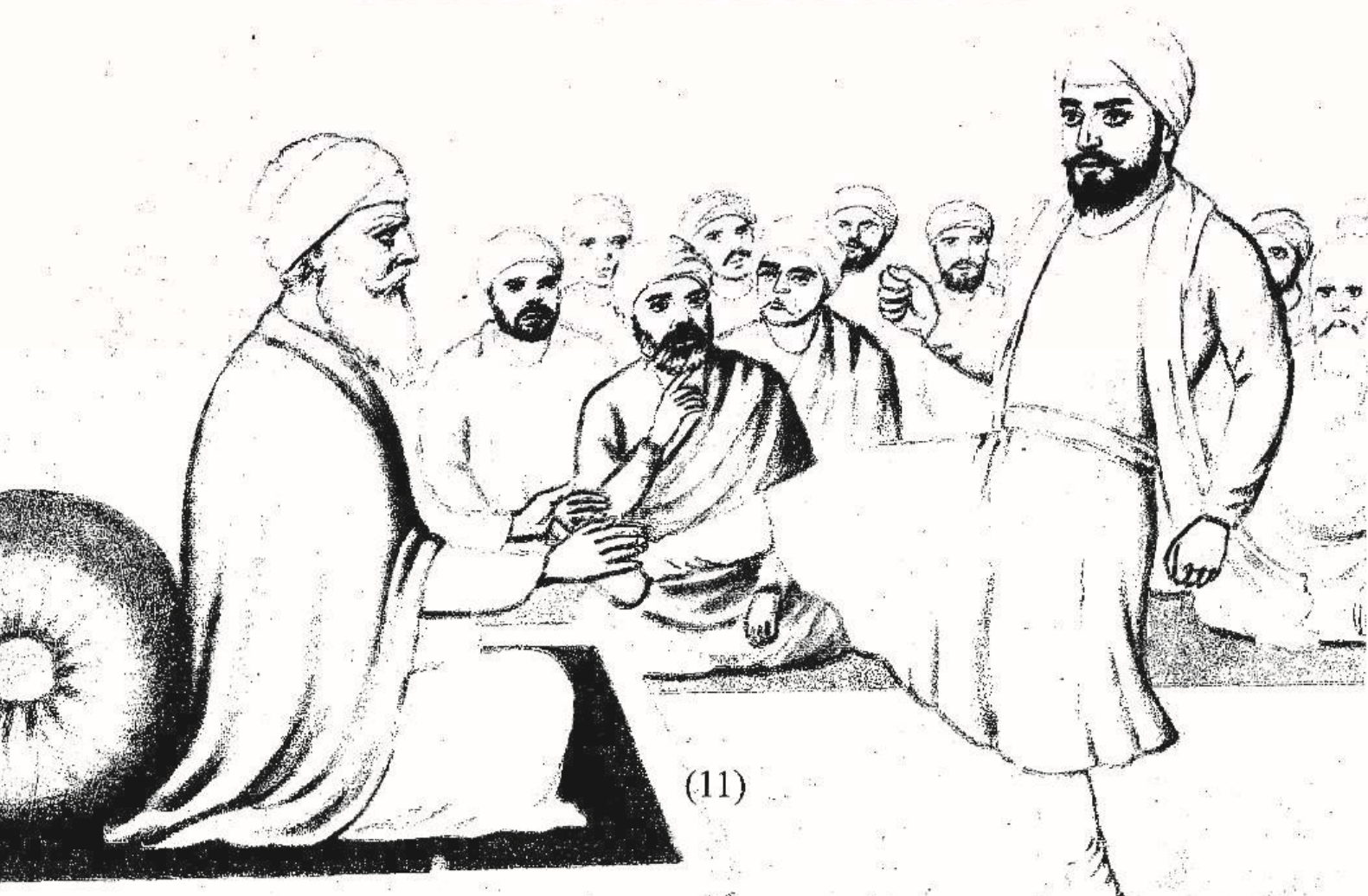


not there. They tried to search but were unable to find him any where. Then one wise man said, "We should go to Baba Buddha Ji, he is an enlightened man, we can trace the true Guru."

Hearing this Sikhs deputed one Sikh to go to Ramdas in order to inform Baba Buddha Ji. When Baba Buddha Ji heard about this he at once reached Goindwal. He heard the whole story from the Sikhs. Then Baba Buddha Ji lost in meditation. In his imagination he saw the Guru sitting in meditation in a small room near village Basarke. But Baba Ji did not want to show his intuitive knowledge. Therefore he went towards the stable of the Guru. There he saw the mare of the Guru. At that time one Sikh narrated that when Baba Datu came here to take mare of the Guru then mare even dared to cut the hand of Baba Datu. When Baba Datu untied it with the help of his men and tried to ride on it, then this mare did not allow him to ride. She jumped so high that Baba Datu fell from it. Then he left this mare and looting all other property of the Guru, went towards Khadoor.

Then Baba Buddha asked Sikhs to untie the mare and to let it go according

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to his will. The mare came out of the house and walked towards village Basarke. Baba Buddha Ji asked Sikhs to follow the mare. Walking at slow speed the mare reached a solitary place, where they saw a small room locked from inside. When they saw the door of the room they saw that on the wooden planks of the door there was written, "Who will open this door for him neither I will be his Guru and nor he will be my Sikh."

Reading this the Sikhs pointed to Baba Buddha to read the instructions written on the wooden planks carefully. Baba Buddha Ji read the instructions and said, "Don't worry. Let us break into the behind wall. The Guru has only forbidden entry from the front door, but he has not restrained us to break open the wall."

According to the advice of Baba Buddha the Sikhs took some sharp edged tools and broke into the wall. They made a big hole in the wall and Baba Buddha Ji and some prominent Sikhs entered inside the room. There they saw Guru Ji sitting engrossed in deep meditation. Guru Ji did not hear the noise

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which was created while making the hole. Baba Buddha fell on the feet of the Guru and pressed them politely. Due to touch of the hands, Guru Ji opened his eyes. When he saw Baba Buddha standing before him then Guru Ji said, "Have you not read the writings on the door."

Baba Buddha Ji replied, "I have read and obeyed your order. I have not entered the room by breaking the door. We have made a hole in the behind wall and from that opening we have entered inside room. We have come here to inform and request you that Baba Datu feeling greatly ashamed, has left Goindwal. Now Sikhs feel much perturbed and grieved without your teaching. Guru Angad Dev has fixed your duty to guide the destiny of the Sikhs, but you are sitting hiding yourself from your loving Sikhs. We have brought your mare, ride on it and accompany us on the way to Goindwal."

Baba Datu has got the proper punishment. After robbing your house he took two mares full of luggage from your house and proceeded towards Khadoor Sahib. On the way some robbers met him. They looted his luggage and thrashed him with sticks. During this process his one leg has been broken. He has gone to his village empty handed. The man who has provided us information about him says that when he was going to his village then he was weeping bitterly. His one friend who was also accompanying him, has also been wounded. God knows all, He has taught him the proper lesson. Now we believe that he will not dare to come again. God himself has solved the problem. Hearing this Guru Ji agreed and and rode towards Goindwal.

When Guru Ji reached Goindwal, he saw thousands of Sikhs gathered there to welcome him. Guru Amardas ji asked the congregation to attend the Darbar. Then Guru Ji addressed the congregation and delivered his sermon. Guru Ji said, "God is sole Supreme Being. He is inaccessible and limitless. He is beyond form, feature and colour. He stands apart from three qualities. Though His forms and colours are various and He assumes various guises, but He remains one. He was true in the beginning, true was in premeval age, true He is now and He will remain true in the future." All the congregation was pleased to hear the divine sermons of the Guru. They bowed before him with great respect and then left to their abodes.

When Guru Amardas Ji realized that time of his merging with Supreme soul was near, then he wanted to bestow Guruship to Guru Ramdas Ji. Baba



Buddha Ji hearing this ascertainment of Guru Amardas was very much pleased. Baba Ji was always weighing the selfless service of Sri Ramdas Ji.

On Bhadon Sudi Samvat 1631 Guru Amardas installed Guru Ramdas Ji as the fourth Guru of the Sikhs. The Tilak of Guruship was applied by Baba Buddha Ji. Though Baba Mohan left the congregation in protest, but Baba Mohari bowed before Guru Ramdas Ji.

Guru Amardas Ji advised the fourth Guru to shift his headquarters to Guru ka Chakk, the new city constructed by Guru Ramdas Ji. Baba Buddha Ji accompanied him and also settled at Guru Ka Chakk.

At Guru ka Chakk according to Sikh Maryada the devotees were daily attending assembly of holy men and the singers were reciting the hymns of the Gurus.

Once Guru Ramdas Ji and Baba Buddha Ji planned to construct a tank at the cite of Dukhbhanjni Beri; Baba Buddha Ji was asked to perform the inauguratory digging of the pool. Baba Buddha Ji took a spade and dug some mud from the inner place of the pool.





After sometime Guru Ramdas Ji appointed Baba Buddha Ji as administrator of the Guru's land; which was lying near Jhabal. Baba Buddha Ji reached there and with help of some servants began to cultivate the land. He was also keeping some cows and buffalos. Their milk he was supplying to the Guruka Langar.

At Lahore the marriage of the nephew of Guru Ramdas Ji was fixed. His brother came to invite Guru Ramdas to join the marriage. But Guru Ji declined due to administrative problem. But Guru Ji promised him that he would send one of his sons. But when Prithi Chand and Mahadev refused to attend the marriage, Guru sent Sri Arjan Dev to Lahore. At the time of departure Guru Ramdas Ji advised Sri Arjan Dev that he should stay at Lahore; till recalled. Sri Arjan Dev stayed at Lahore for two years, but Guru Ji did not call him. Sri Arjan Dev wrote two letters but Prithi Chand was hiding those letters. At last Sri Arjan Dev wrote a third letter and sent it through his personal attendant giving strict instructions to hand over only to the Guru. When Guru Ramdas Ji received third letter, he at once asked. Baba Buddha Ji to go to Lahore in order





to bring back Sri Arjan Dev Ji. When Sri Arjan Dev reached Amritsar, Guru Ramdas Ji made up his mind to install Sri Arjan Dev as fifth Sikh Guru. With the advice of Baba Buddha, a day was fixed for the coronation of Guruship to Sri Arjan Dev. Guru Ramdas bestowed Guruship to Sri Arjan Dev on Bhadon Sudi 1, Samvat 1638. Baba Buddha Ji after applying the tilak bowed before Guru Arjan Dev. After that the Sikhs bowed before Guru.

Guru Arjan Dev Ji first planned to complete construction of the holy tank.

For this purpose Guru Ji appointed Baba Buddha Ji as main administrator to complete the construction of the tank. Baba Buddha sitting under the shade of Ber tree was doing all types of formalities. The Ber under which tree he was sitting while doing the service, is known to be as Ber of Baba Buddha Ji.

At that time Subedar of Lahore Mr. Wazir Khan was suffering from the disease of Dropsy. He called all the Royal physicians, but he did not get any relief from the acute pain.

At Lahore there was living a Gursikh. He advised Wazir Khan to have a glimpse of the Guru. The Sikh said, "Our Guru is a panacea of all diseases." When Wazir Khan heard about this he at once made up his mind to go to Amritsar.

When he reached Amritsar, he presented many costly gifts before Guru Arjan Dev and bowed with great reverence.

Guru Ji asked him about his health. At this Wazir Khan said, "My Master! I am going through very odd days; I am suffering from the disease of dropsy. All my royal physicians have tried their best, but they have failed. I hav'nt got any type of relief. I have heard from your Sikhs that even your glimpse cures all types of diseases. So I have come here to meet you."

At this Guru Arjan Dev said, "My One Sikh is sitting under the shade of Ber tree, he is known as Baba Buddha, meet him and he will cure your disease completely."

Then Wazir Khan reached there where Baba Buddha Ji was sitting under the shade of Ber tree. Wazir Khan met him and informed him about his disease. Then Baba Buddha Ji asked him to lay in the circumambulation by keeping the face upward. When Wazir Khan laid on the floor, Baba Buddha asked one devotee to bring a basket full of mud of the tank. Then Baba Buddha Ji taking the basket from the devotee, placed it on the belly of Wazir Khan.



Due to pressure of the basket the filthy water flew out from the belly and Wazir Khan at once felt relief. He got up and coming in front of Baba Buddha bowed in order to touch his feet. But Baba Buddha held his hands and said, "I am not a Guru, I am just a servant of Guru, If you want to touch the feet of the Guru then pay him obeisance and touch his feet. Hearing this Wazir Khan again paid reverence to Guru Arjan Dev and touched his feet with great humility.

After even twelve years of marriage of Guru Arjan Dev and Mata Ganga Ji, they remained childless. This encouraged Baba Prithi Chand and his wife Karmo. They were contemplating that if Guru Arjan Dev would remain childless, then their son Meharban must be the next Guru. Such types of words Mata Ganga Ji used to hear now and then. One day Mata Ganga Ji requested Guru Arjan Dev Ji about the attitude of Prithi Chand and his wife Karmo. She also reminded the Guru, "You are daily blessing milk and sons to your devotees, but I am without a son since twelve years."

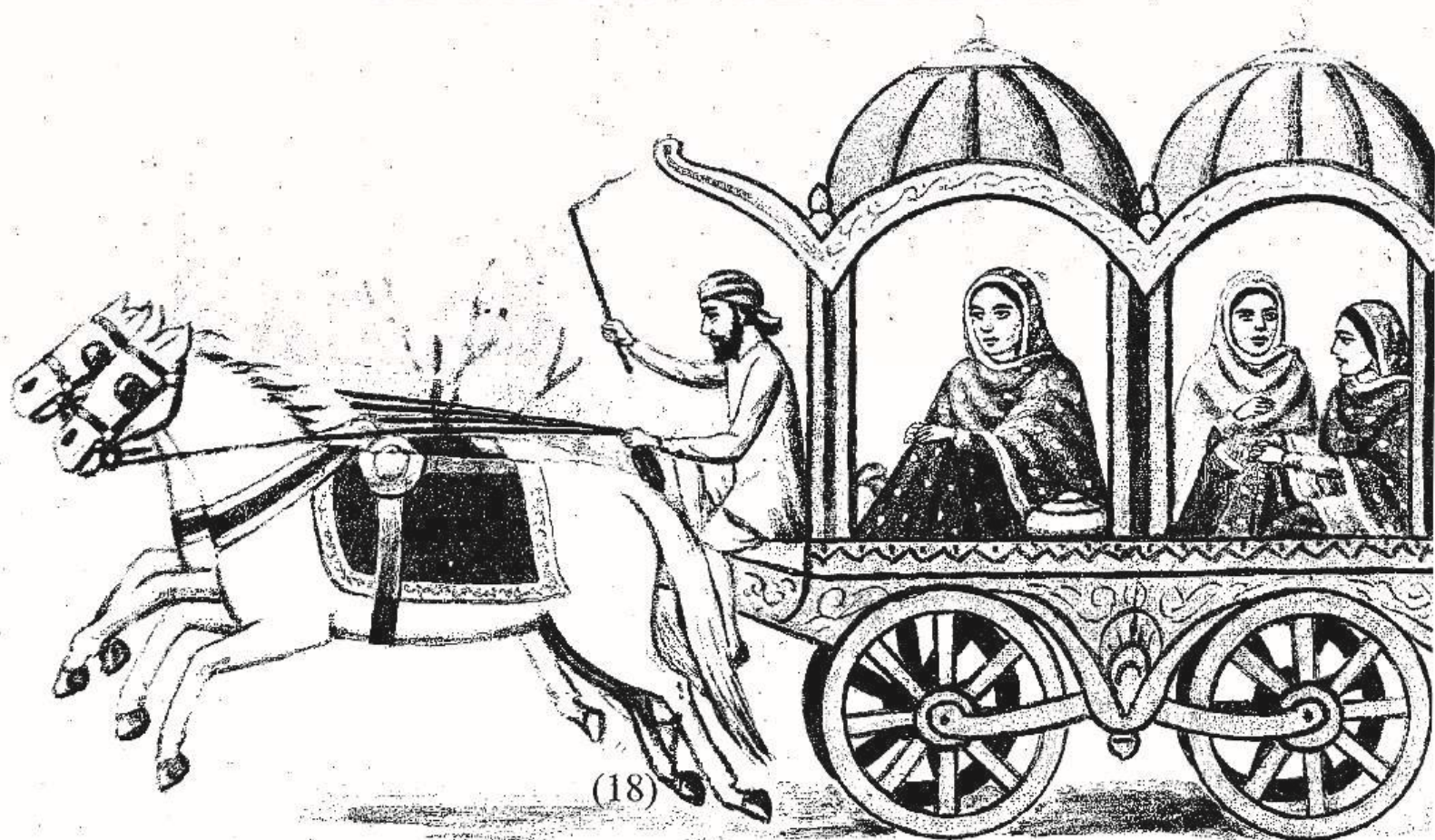




Hearing this Guru Ji said, "If you have a desire of a son, then go to Baba Buddha Ji, by his blessing a son will be born in our house. Mata Ganga Ji accepted the proposal of the Guru. Next day she got many types of sweetmeats, delicious dishes, sweet pudding and fruits. She took a chariot and taking some maid servant reach the Beerh of Baba Buddha Ji near Jhabal. When she reached the Beerh, at that time Baba Buddha was deeply engrossed in meditation. He was also feeling somewhat unwell, so he did not come out.

Mata Ji gave the food to the servants and returned back. When Guru Arjan Dev Ji asked her about her meeting with Baba Buddha, then Mata Ji said, "He even did not care to come out of his room to welcome us, we have given the meals to his servants and have returned back. When Guru Ji asked her, how she had gone there. Then she replied, "I have taken a very beautiful chariot, many types of sweetmeats, sweet Pudding and fruits." Hearing this Guru Ji said, "That is why Baba has not come out of his room; if you have to get the blessing of the Baba, then you should prepare the meals yourself, first grind

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(18)



the fine wheat and grams, then mixing in it onions, prepare dry breads, then taking some onions, curd and butter milk and carrying these things on your head go towards Baba Ji on foot. Take one or two maid servants, but don't ask them to share your burden.

Mata Ganga Ji followed the instructions of the Guru and next day rising early in morning she grinded wheat and grams and mixing them prepared loaves. She took some onions, pickle, curd and one earthen pot she took butter milk. Packing all these things, she placed them on her head and walked towards Beerh of Baba Buddha Ji. On that day Baba Buddha Ji was feeling very hungry. He had not taken meals the previous day, as he remained engrossed in meditation. When he saw Mata Ganga Ji, carrying something on her head, then he rushed towards her and said, "O My mother is coming, I was feeling very hungry today. It seems my mother has brought some loaves for me."

Baba Ji took loaves from Mata Ji himself, as if was already knowing that Mata Ji was bringing mixed loaves for him. When he opened the packet, he saw wheat and gram mixed salty loaves pickle and onions. He at once sat under the shade of a tree and began to eat the loaves as if he had remained





hungry since a couple of days. He took the onions and crushing them with his palm, said, "Such a brave and courageous son brings forth in your house, who will crush the enemies as I am crushing these onions."

Mata Ganga Ji was pleased to hear such a boon. When she observed that Baba Ji had taken meals then she returned to home and informed Guru Arjan Dev Ji about the blessings, which Baba Ji had showered on her. At last blooming of Baba Buddha's boon came near. When Prithi Chand and Karmo heard about the pregnancy of Mata Ganga Ji, they became very furious and sad. These detestable fellows were always planning to harm Mata Ganga Ji. When Guru Ji perceived about this, he planned to shift his residence to a small village named as Wadali. This village is about five kilometres away from Amritsar.

In that village on sixth Asaar Samvat 1653, a handsome son was born in the house of the Guru. When devotees heard about the birth of a child, they thronged towards the new house of the Guru. Baba Buddha also heard about

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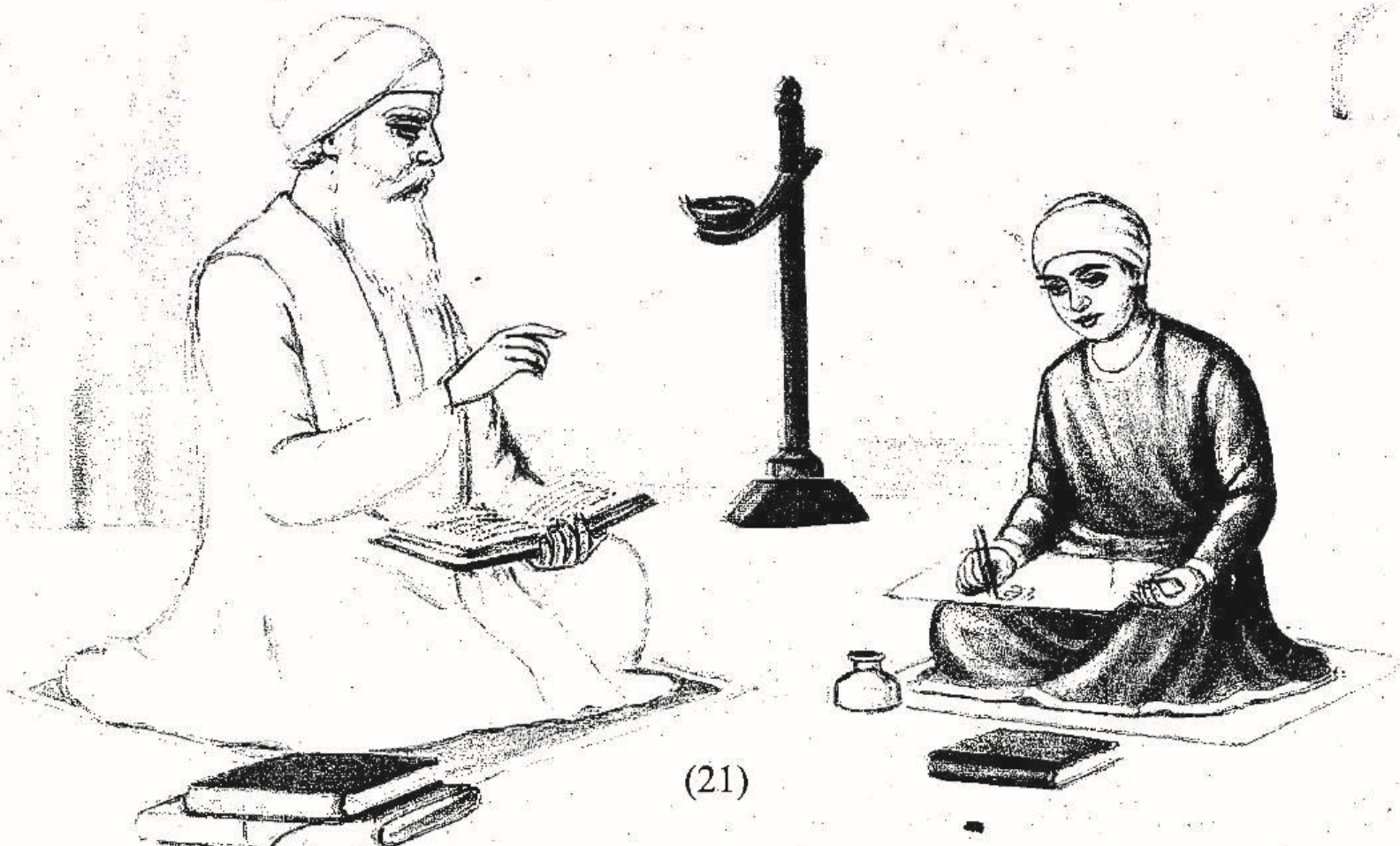


this good news, he came at Wadali with his servants. He congratulated Guru Arjan Dev Ji and Mata Ganga Ji. Then he had a glimpse of the divine child. Then he blessed the child, "He would be a strongest, boldest and bravest man in the world."

Mata Ganga Ji was very pleased to hear this. Then Baba Buddha Ji remembered and meditated the first five Gurus and named the child as 'Hargobind'. Guru Arjan Dev Ji thanked Baba Buddha and presented him a robe of honour. After that Baba Ji with his servants returned back to his farmhouse.

When Sri Hargobind Ji was of five years old then Guru Arjan Dev was sending him daily at Beerh Baba Buddha Ji, to study Punjabi. Baba Buddha was teaching the prince with great care and love. With in a year Sri Hargobind became well-versed in Punjabi and he used to recite the Gurbani in his sweet voice. Baba Buddha also narrating true tales of first four Gurus including Guru Arjan Dev.

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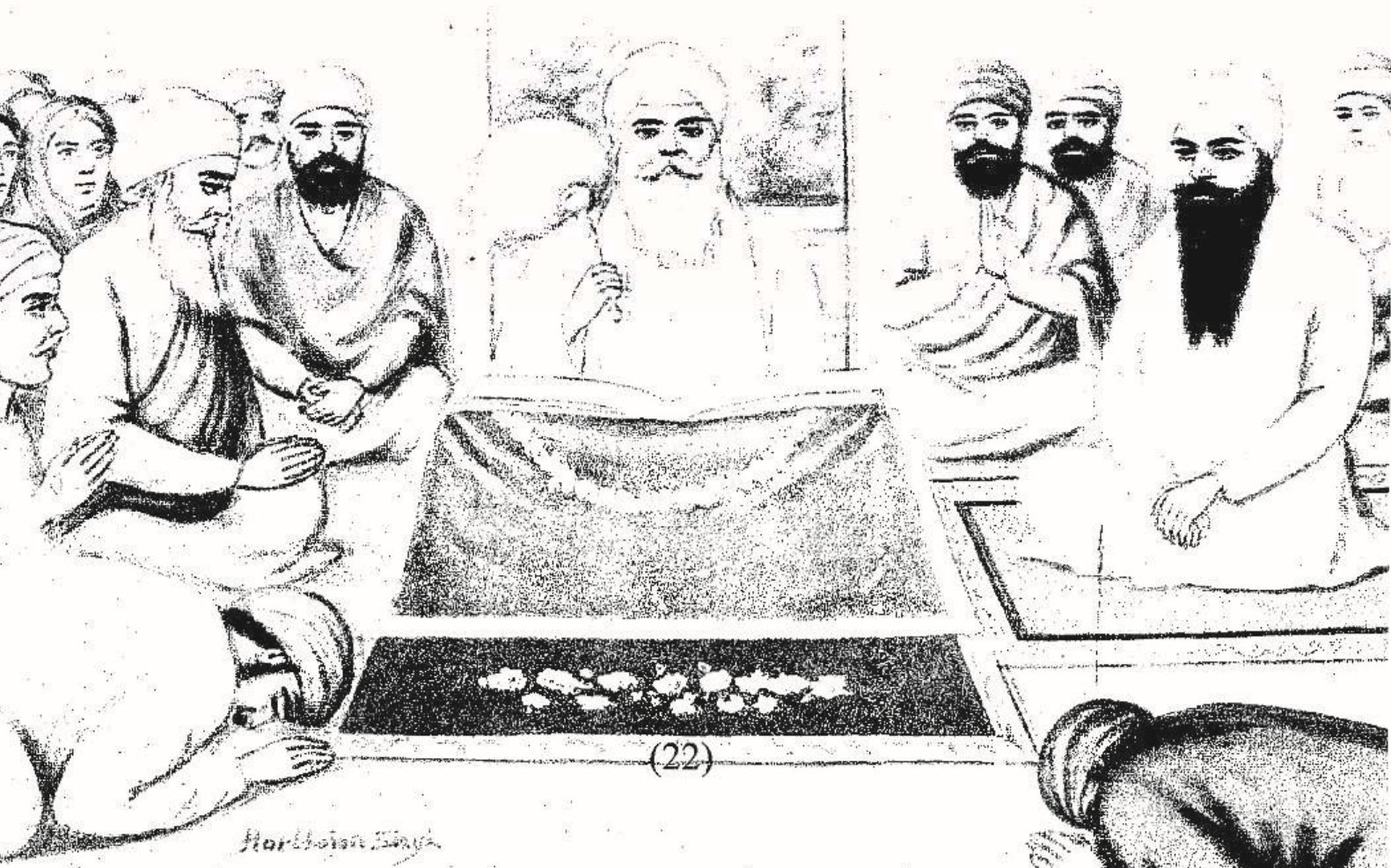




When Sri Hargobind grew of nine years then Baba Buddha started to train the prince in horse riding, archery, lancery, tent pegging, jousting, swordsmanship and wrestling. Sometimes Sri Hargobind was going in the forests for hunting. At that time some brave fighters also accompanied him. Baba Buddha Ji was making him perfect in all types of learning.

When the work of editing, compiling and writing of Sri Guru Granth Sahib was completed in 1604 A.D., then the Guru sent messages far and wide that the holy Granth would be manifested inside the Harimandir Sahib on Bhadon Sudi Ekam Samvat 1661 Bikrami. On that day Baba Buddha Ji carried the Guru Granth Sahib on his head and Guru Arjan Dev Ji waved the 'Chaur' behind. Thus Granth Sahib was taken towards Harmandir Sahib in a great procession. A large number of devotees reached Harimandir Sahib. At that time Baba Buddha was appointed the first Granthi of Darbar Sahib. Baba Buddha Ji was asked to recite the hymn. Baba Buddha Ji recited the hymn in his sweet voice. After the evening prayer Baba Buddha asked the Guru,

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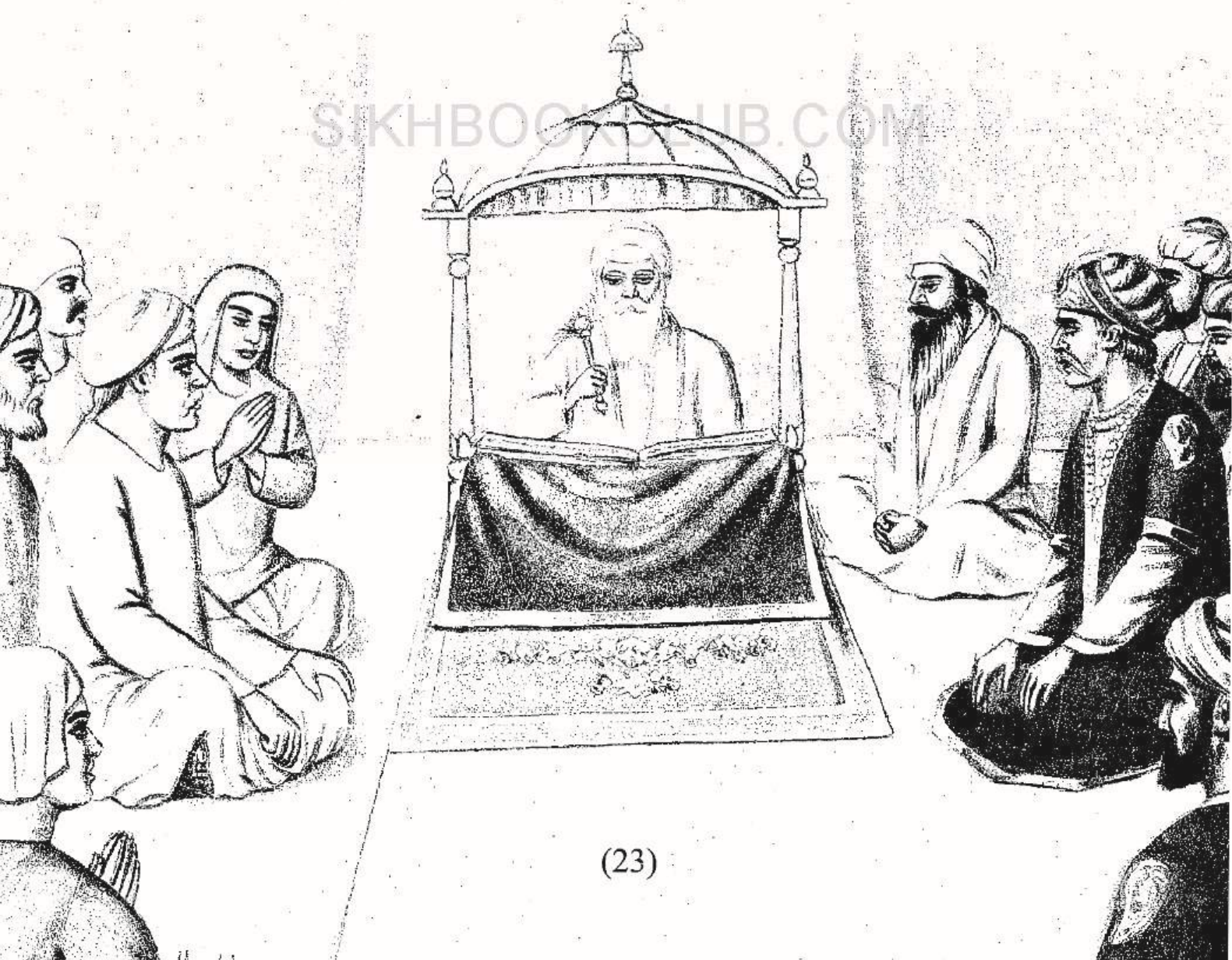




“Where should we place the holy Granth at night for rest?” The Guru said, “I have not constructed a new sleeping couch. Place that couch in my sleeping room and decorate it with new bed sheets. Place the holy Granth on that couch and then cover it with new silken covers.” Accordingly Baba Buddha Ji placed the holy Granth on that couch and Guru Arjan Dev Ji himself slept on the floor near the couch.

When Prithi Chand, an eternal enemy of Guru Arjan Dev, learnt about the compilation of holy Granth, he provoked Hindus and Muslims that the Granth had derogatory references to Muslim and Hindu prophets and gods.

On his instigation Hindu and Muslim wrote a complaint and met King Akbar. King Akbar gave them assurance. After some time King Akbar reached Batala on an official visit, then Maulvis and Pandits again met the king and apprised him about their complaint. Hearing this Akbar sent a





message to the Guru that the holy Granth should be brought at Batala. Guru Arjan Dev Ji sent Baba Buddha Ji and Bhai Gurdas Ji with a copy of the holy Granth. When Baba Buddha and Bhai Gurdas reached Batala, King Akbar ordered the complainants to attend his court. The holy Granth was manifested on a raised platform and Baba Buddha was asked to read the hymn. When the holy Granth was opened the first hymn that read was:—

*From clay and light God created the world,  
The sky, the earth, trees and water are made by Him.  
I have seen men pass away.  
Forgetting God in avarice is like eating carrion.  
The way the evil spirits kill and devour the dead.*

(Page 723)

King Akbar was pleased to hear this hymn. But the Pandits and Maulvis were too wicked to be satisfied. They said Baba Buddha had read the hymn from memory, therefore he should be asked to read from another page. They deputed one man named Sahib Dayal to tell Baba Buddha the page of his choice. They also asked him to sit near Baba Buddha so that he might not read the hymn from his memory. The next hymns read was as under:—

*You don't see who dwells in your heart,  
And you carry about an idol around your neck.  
A non-believer, you wander about churning water,  
And you die harassed in delusion.*

Akbar was delighted to hear this hymn. There was nothing objectionable in it. King Akbar got up from his seat and placed one hundred golden coins in front of the holy Granth. He also bestowed robes of honour on Baba Buddha and Bhai Gurdas.

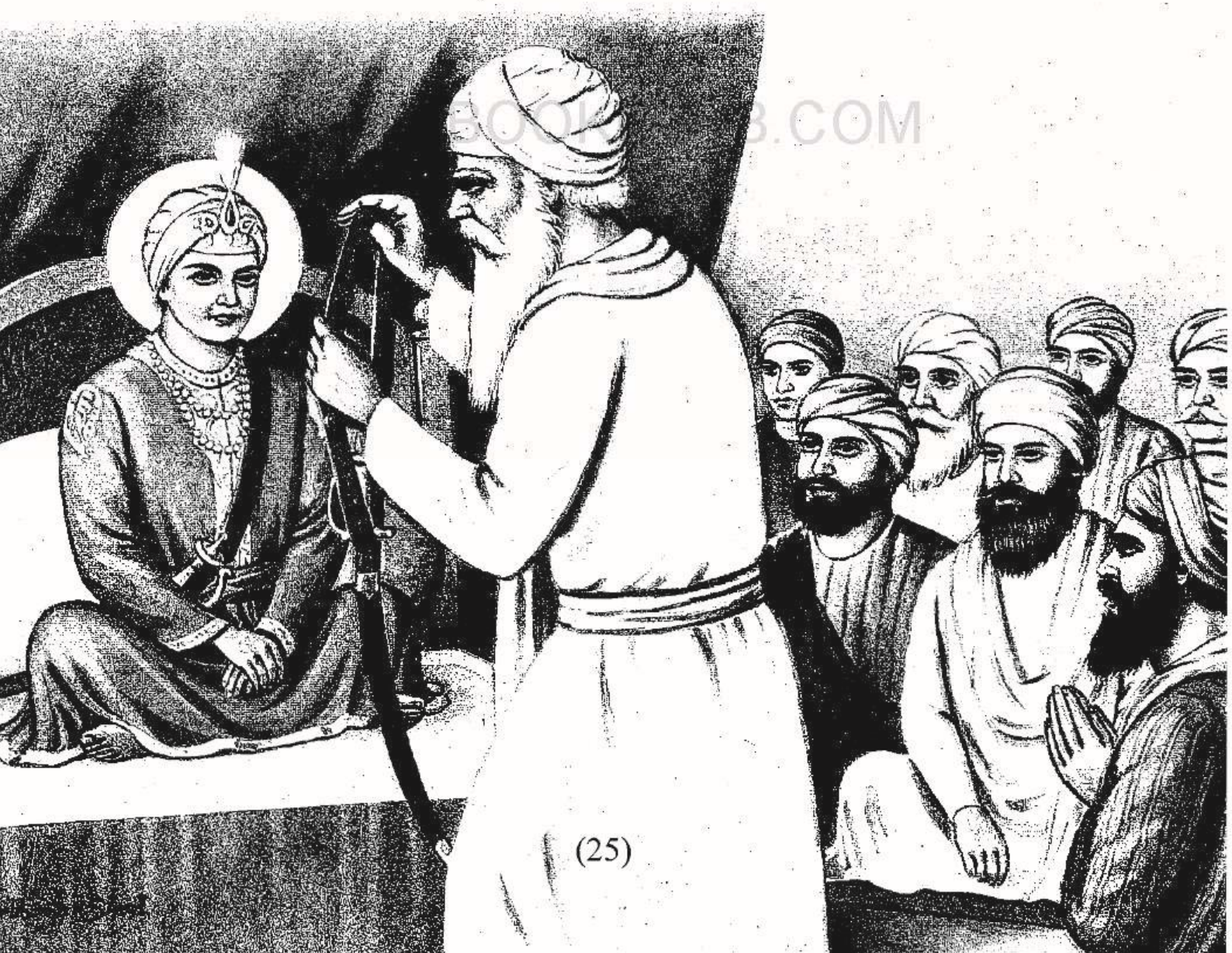
When the Maulvis and Pandits found that instead of punishing the Sikhs, the king had adorned them by presenting robes of honour, they left court secretly.

At the time of martyrdom of Guru Arjan Dev Ji, Guru Hargobind was merely of eleven years old. When all rituals related with the martyrdom of Guru Arjan Dev were completed then a date was fixed for the coronation of



Sri Hargobind. Baba Buddha Ji with the advice of Sri Hargobind sent orders to all Masands to gather on 24 June 1606 A.D. Receiving the message of Guru thousands Sikhs gathered on the appointed day. Baba Buddha Ji performed all duties of coronation.

At the time of adoration, when Baba Buddha offered sacred headgear, Guru Hargobind Ji refused to wear that and asked for a beautiful turban. When a turban was tied on the head then the Guru asked to bring that precious plume which was specially prepared for that occasion. Then the Guru asked to bring a sword. Baba Buddha brought one sword and in confusion put it on the wrong side. When Baba Buddha wanted to change the side of the sword, then the Guru forbade him and asked to bring another sword. When another sword was brought, that Guru wore that on the other side. When Baba Buddha Ji asked about the significance of the two swords then the Guru said, "I will gird two swords, one sword of Shakti (power) and other sword of Bhakti (meditation).

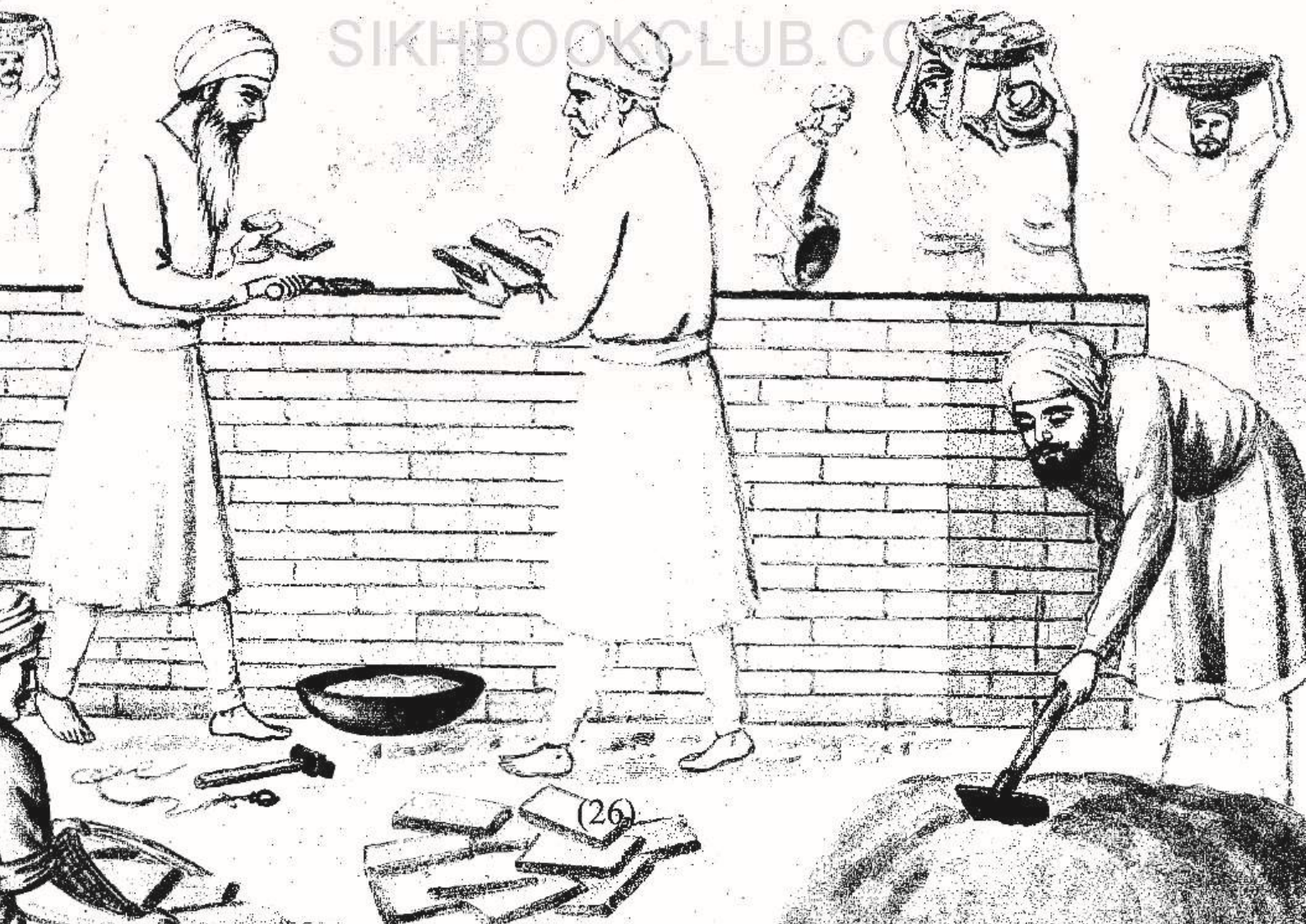




So in this way Guru Hargobind combined in him Peeri (Renunciation) and Meeri (Royalty).

From that day the Guru advised his Sikhs to get themselves armed and to offer him only the weapons and horses. He said, "Those Sikhs who will join our army would be trained in the modern warfare, they would be given clothes twice a year and free meals in the kitchen." When the Sikhs came to know about this, thousands of them joined the Guru's army.

Guru Hargobind Sahib wanted to build an Akal Takhat in front of Sri Harmandir Sahib. As to make it a holy Takhat, the Guru advised that three men will construct the holy shrine, Bhai Gurdas would lay bricks for construction, Baba Buddha would hand over the bricks and Guru himself would supply kneaded mud. After the completion of Akal Takhat (Throne of Timeless) the Guru said, "This will be used to give justice to my Sikhs. This throne will be used a official secretariat of the Sikhs. When Guru Ji sat on this

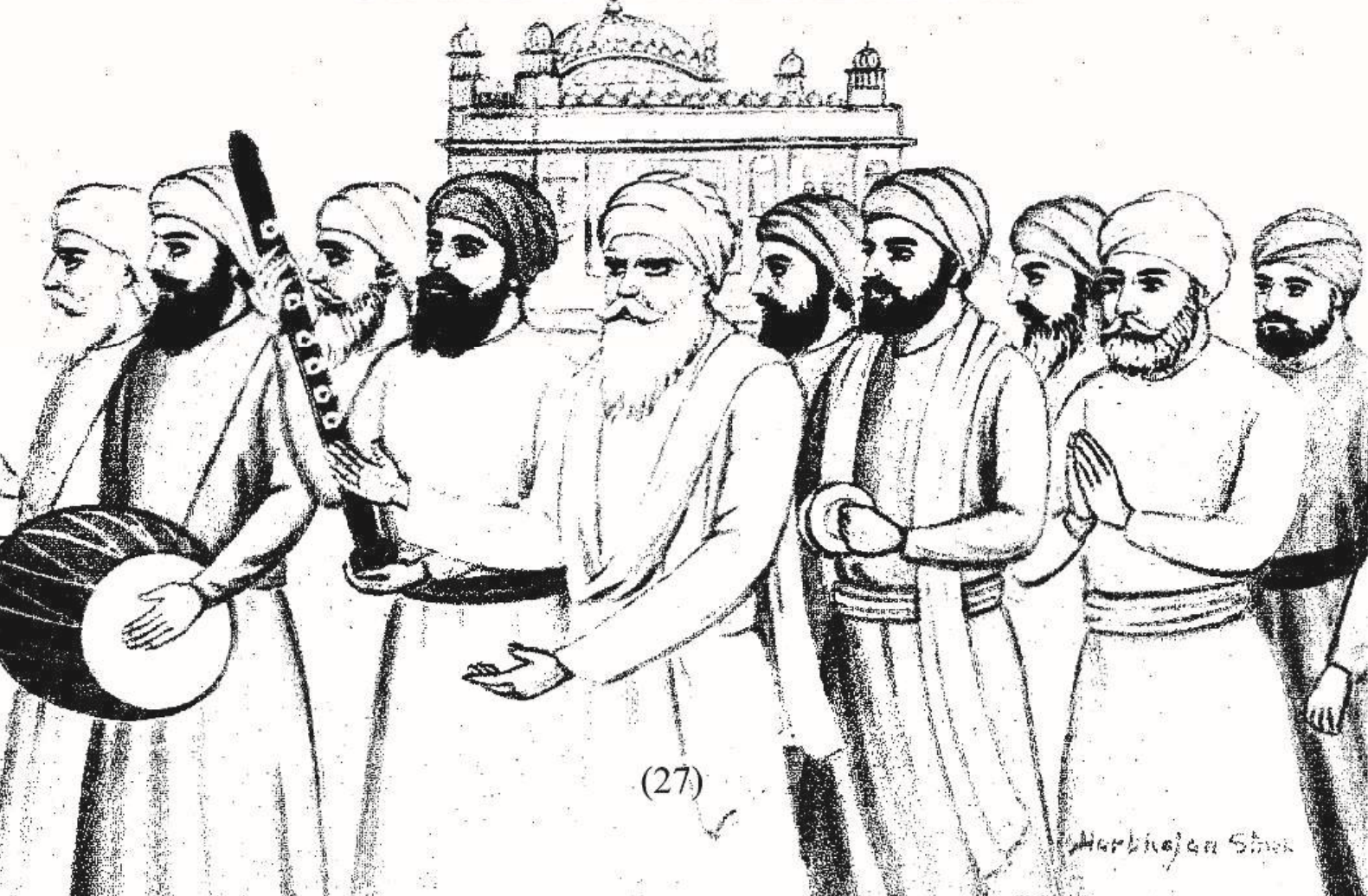




throne, he wore beautiful saffron dress and adorned his turban with an attractive plume. He also ordained that in future after holding the 'Sodar Chauki' the Vaars of great warriors would be sung at the premises of Akal Takhat.

When Sri Guru Hargobind Sahib went to Daroli Bhai and stayed there for a long time then Sikh Sangat of Amritsar became very dejected and sorrowful. They could not bear the long separation of the Guru. At that time Baba Buddha Ji started a new ritual known as Chauki Sahib. After recitation of hymns of Sodar and Rehras, Baba Buddha was himself leading the sangat carrying the Nishan Sahib in his hand. Other sangat was carrying the different types musical instruments and trumpets. They used to circumambulate the holy tank, and then retrieve to Harmandir Sahib. In Ardas (daily prayer) they used to say, "O' Satguru! Make us exalted by showing your holy face." In the daily ardas there is also a mention of these Chaukis. This reads as under, "May the choirs, mansions and the banners exist for ever. May the truth ever triumph!"

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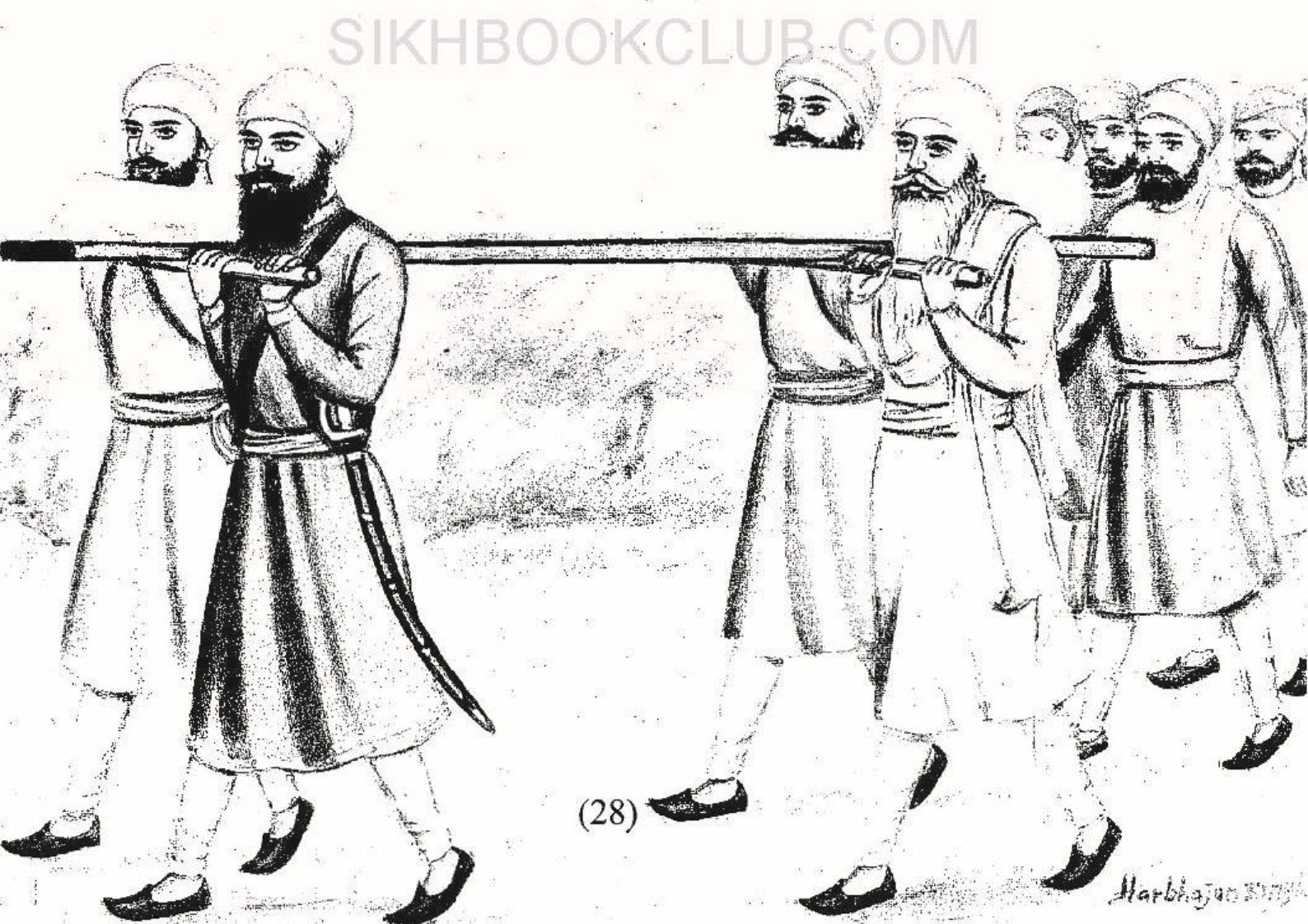




When Baba Buddha Ji became very old (He was more than 120 years), one day he requested to Guru Hargobind Sahib, "True Emperor! Now I have become very old and I perceive that my end is very near. Now please allow me so that I may go to village Ramdas. I also request you that you may please honour me by showing your face at the time of my merging with God.

Hearing this Guru Hargobind said, "Baba Ji! I don't like your separation but you have made up your mind then I would not stop you. As you had shown your wish to meet me at the time of your last departure. I would be very happy to see you at the time of your last journey."

Baba Ji took a horse and reached Ramdas. He lived there for many years. When Baba Ji perceived that his last time had come, then he sent a message to Guru Hargobind Sahib. When Guru Ji heard about it he once took some of his brave soldiers with him and reached Ramdas. Baba Buddha Ji passed away in the hands of Guru Ji.





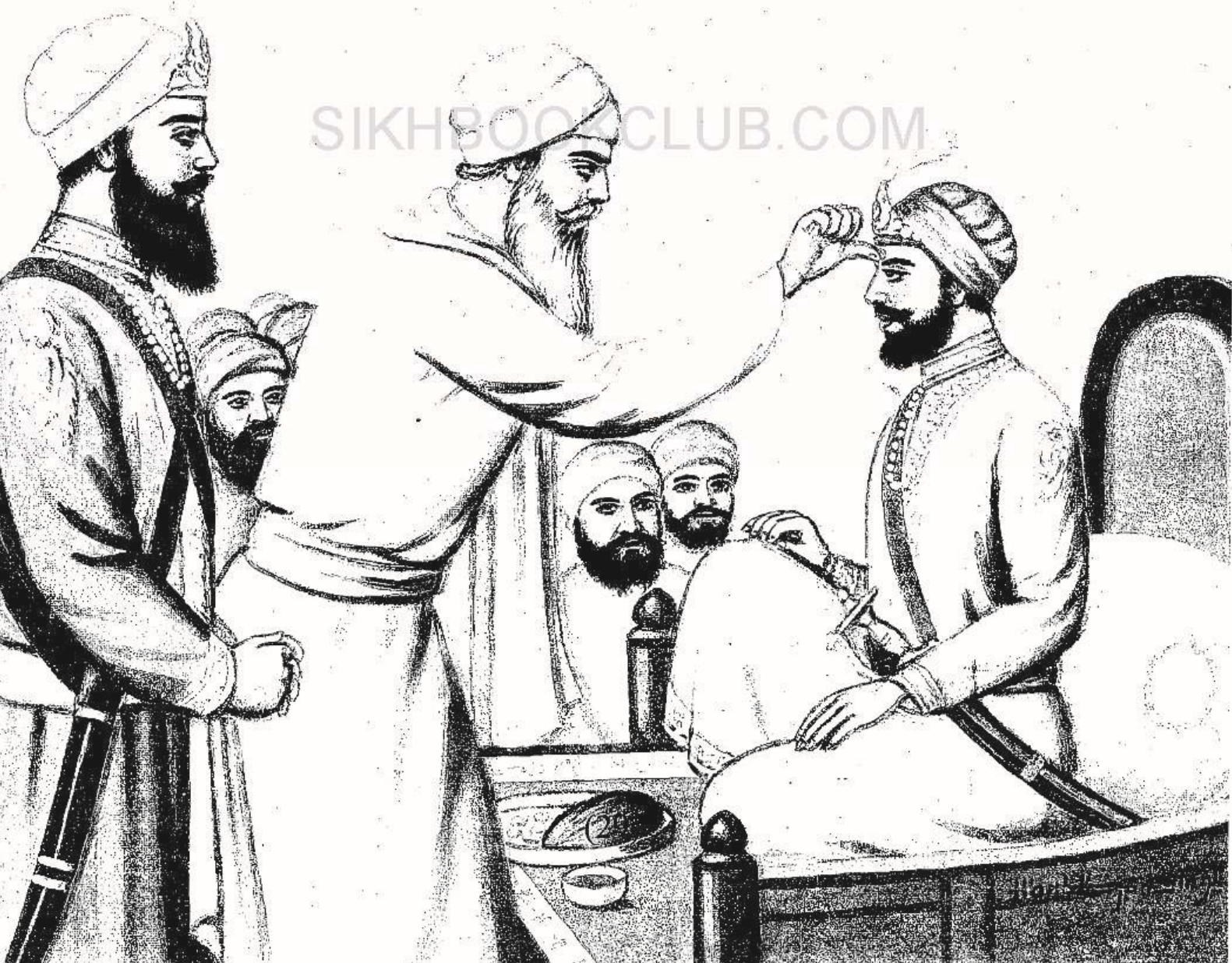
Next day Guru Ji got constructed a very beautiful Babaan. The body of Baba Ji was placed in that Babaan and Guru Ji himself put his shoulder under the Babaan. The other three who shouldered the Babaan were Bhai Gurdas, Bhai Jetha and Bhai Bidhi Chand.

After performing all types of rites, Guru Ji appointed Baba Bhana Ji as his successor.

## DESCENDENTS OF BABA BUDDHA JI

### Bhai Bhana Ji

After the demise of Baba Buddha Ji Guru Hargobind Sahib appointed Bhai Bhana Ji as his successor. Then he asked Bhana Ji to go with him to Amritsar. After that time Bhai Bhana Ji always remained with the Guru. He also spent his life in the worship of God and achieved a very high position in the house of God. He also served as a brave soldier in the army of Sri Hargobind Sahib.





According to wish of Sri Hargobind Sahib he applied the Tilak of Guruship to Guru Har Rai Sahib.

### **Bhai Sarwan Ji**

Bhai Bhana had three sons. He asked one of his sons named Bhai Sarwan Ji to serve the house of Guru Ji. Bhai Sarwan always remained in the service of Guru Har Rai Sahib. Being a great devotee of the Guru he always recited the name of God. Bhai Sarwan Ji had his one son named as Jhanda Ji. Bhai Sarwan Ji asked his son to serve the house of the Guru.

### **Bhai Jhanda Ji**

Bhai Jhanda Ji like his father and grand fathers spent his whole life in the service of the Guru. On his name his village came to be known as Jhanda Ramdas. He was man of very polite and sweet nature. In Samvat 1718 he applied the tilak of Guruship to Guru Harkrishan Sahib. Before his demise he asked his son Bhai Gurditta to serve the house of the Gurus.

### **Bhai Gurditta Ji**

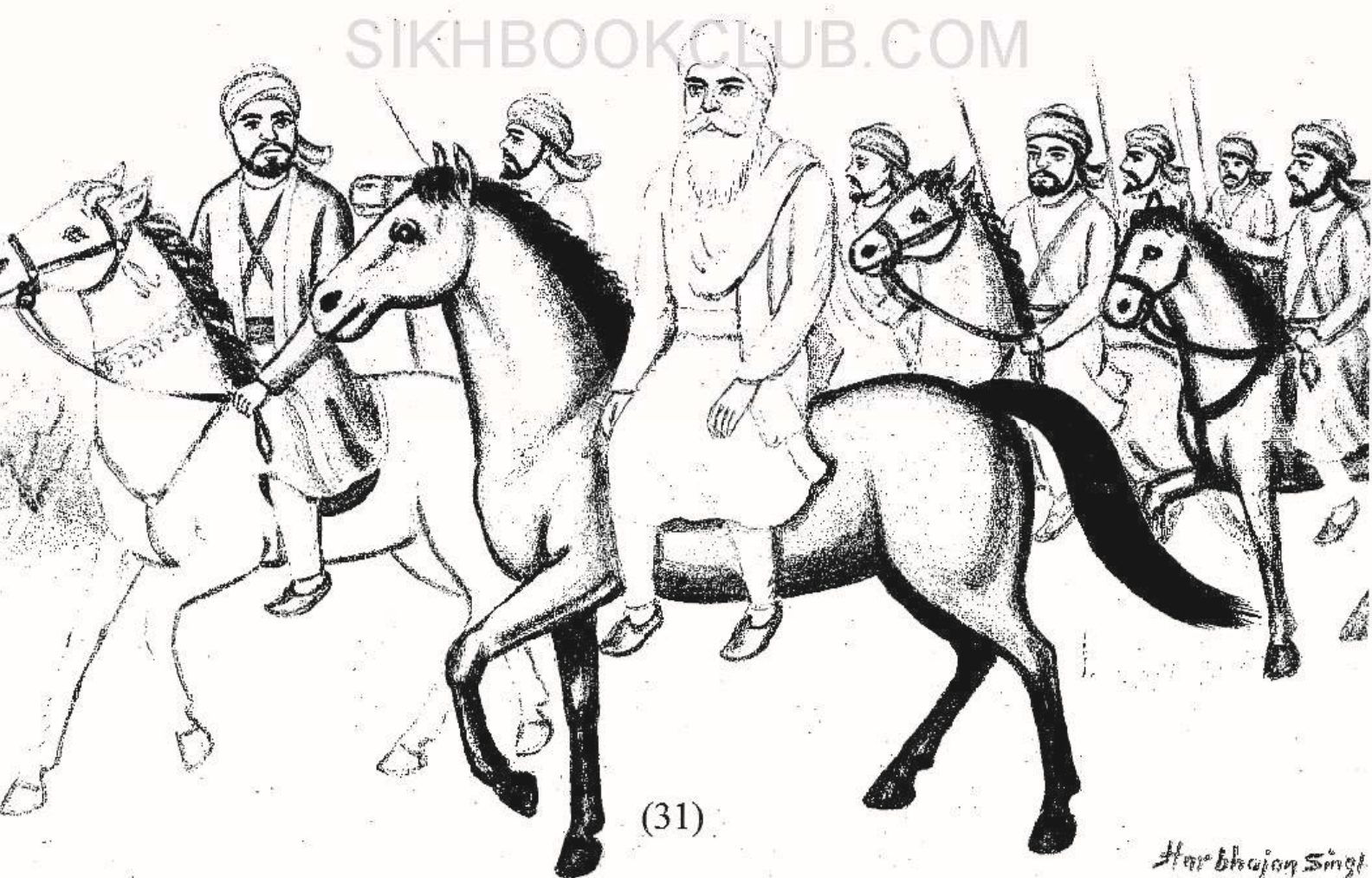
Bhai Gurditta Ji remained in the service of Guru Harkrishan Sahib and Guru Tegh Bahadur Ji. When Guru Harkrishan Sahib merged in the light of God at that time, Bhai Gurditta Ji was sitting near the Guru. At that time he asked the Guru that who would be his successor. At that time Guru Harkrishan Ji said, "Baba Bakale." Which meant that successor of Guru was living at village Bakala. On basis of those words of Guru Harkrishan Ji twenty two Sodhis established their shops of Guruship at village Bakala and through their Masands called themselves as true Gurus. But Makhan Shah Lubaana searched the true Guru Tegh Bahadur Ji and informed all the Sikhs. At that time Bhai Gurditta Ji came from Delhi and applied Tilak of Guruship to Guru Tegh Bahadur Ji. When Guru Tegh Bahadur Ji went to Delhi to sacrifice his life at that time he took Bhai Gurditta also with him. Bhai Gurditta Ji served the Guru during his imprisonment.

### **Bhai Ram Kaur Ji (Baba Gurbax Singh Ji)**

The name of Bhai Ram Kaur is very prominent in the history of Sikhs. He spent most part of his life in the company of Guru Gobind Singh. At Nanderh, Guru Gobind Singh asked him to go to Ramdas. Hearing this Bhai Ram Kaur



became very sad and he said to the Guru, "I can not live without having glimpse of your face." At that time Guru Ji said, "When you will go for expedition of hunting then you will get the glimpse of my face. While living at Ramdas Bhai Ram Kaur used to go for hunting daily. When he was going to hunting or riding a horse for going out side, he never bridled his horse. His horses always remained reinless. He was also not using a saddle for riding. Even while riding a horse he was keeping his face backward. In those day the army of Governor Lahore plundered the village Ramdas. They also looted the house of Bhai Ram Kaur. When Governor of Lahore heard about this that his army have looted the house of Ram Kaur. Then Governor felt very terrified. He had heard about the miraculous power of Bhai Ram Kaur. He himself came to Ramdas and begged pardon from Bhai Ram Kaur. But Bhai Ram Kaur was carefree man. He did not pay any heed to the status of Governor.





Governor was very impressed to see such a happy-go-lucky man. He asked Bhai Ram Kaur to accompany him to Lahore. Bhai Ram Kaur agreed. When Governor saw Bhai Ram Kaur sitting on the horse with keeping his face backward, he was very astonished.

When Bhai Ram Kaur reached Lahore then Governor offered him a very cunning and astute horse for roaming in the bazars of Lahore. Bhai Ram Kaur removed the reins and saddle of the horse and rode on it keeping his face backward. The horse which was very active and cunning turned to be very gentle. Governor became very happy to see it. He offered that horse to Bhai Ram Kaur as a gift. Bhai Ram Kaur rode the horse and came back to Ramdas.

In his life Bhai Ram Kaur narrated the life of Guru Gobind Singh to his personal attendant which is known as 'Sau Saakhee'. This Sau Saakhee later on have been corrupted by other writers for their self gain.

In his life Bhai Ram Kaur realized the true God.



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